



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

the town or locality according to the Hebrew alphabet, with the name in Latin, Old and Middle French, followed by the present name and the department in which it is now situated. An example will explain better. Article I, "אָטון־טאָטאָ *Autun*. En vieux français Austiun, en Latin Augustodunum. Ville de Bourgogne, Département de Saône-et-Loire." The historic evidence is that, in a document of 1300, a certain Salemin d'Autun is mentioned. No Rabbinic School is known in this town. In the following article, which treats of Avignon, there follow, after the historical facts, the names of rabbis who resided and held schools in it. Thus, Dr. Gross's work is a kind of history of Jewish literature. Of course, our author had to take a great part of his data from Vols. XXVII and XXXI of the *Histoire Littéraire de la France*; of the latter, our author seems not to have had time or opportunity to make adequate use.

The arrangement of the towns and localities in *Gallia* ought to contain the Rhine, which we do not find in Dr. Gross's book, while York (אָרִיק), strange to say, is comprised among the localities of *Gallia*.

Dr. Gross had no opportunity of continuing his researches into MSS., as he had begun, and there are many lacunae. But such difficult studies cannot become exhausted. The old geography itself is not yet on a firm basis. An important feature in Dr. Gross's interesting studies are the many formulae of letters of divorce, which not only mention the localities, but also the river or rivers near it. The MSS. of Paris (Nat. Lib.), not very skilfully described, have many names of localities mentioning the transfer of them from one person to another, omitted in the catalogue by Zotenberg. The same is the case with the MSS. of the Vatican, Parma, Vienna, and many minor collections. For general purposes in Jewish literature this work will be found useful, more especially for the ample index at the end (1) of the geographical names in Hebrew which are found in the book; (2) of names of persons and families which are not found in the preceding index; (3) of the names of persons, towns, and countries; (4) of Hebrew works made use of; (5) of abbreviations; (6) of Hebrew books quoted; (7) works in other languages.

### MINOR LITERATURE.

I. A NEW edition of the *Massorah zum Onkelos* (first issue in the *Isr. Letterbode*, edited by the late M. Roest), by Dr. S. LANDAUER, with additions from the MS. Vat. 448, according to Dr. Berliner's copy. I think that the monograph will be welcomed by students of the Targums.

II. *The Biography of Joseph Caro*, according to the documents, by H. D. FRIEDBERG (Drobitsch, 1896).

III. A new monthly with the title of השלח, I, 1. Rather popular than learned; no new documents (Berlin).

IV. "The Jews in China," by M. NOROLLAH, in the *Jewish Missionary*, where the author tries to explain the Persian in their prayer-books (see *J. Q. R.*, VIII, 123 and 362).

A. NEUBAUER.

### WIJNKOOP'S "HEBREW SYNTAX."

*Manual of Hebrew Syntax*, by the Rev. J. D. Wijnkoop, translated by the Rev. Dr. C. VAN DEN BIESEN. (London, 1897.)

WHETHER this Manual of Hebrew Syntax supplies a real want, as stated in the preface, or not, it has its merits, and will undoubtedly prove useful to all who will seek instruction at its hand. The author is devoted to the study of the Hebrew language with zeal and success. Of his several writings, I will only mention the learned and interesting treatise on the retrogression of the accent (דרכי הנסיגה). For the present Manual the author claims no originality, except with regard to the treatment of the infinitive and the participle of the verb. He adopted "a simpler theory, arising from their unique twofold character, of *verbum* and *nomen*." The treatment is, in fact, simple and comprehensive. The two forms of the infinitive, the absolute and the construct, are rightly treated together in one and the same chapter. As, however, the two forms are not quite identical, and a certain difference exists between them, there being cases in which only the one, and other cases in which only the second form can be used, a paragraph might have been introduced on the right use of either form of the infinitive. On the other hand, the rules might have been simplified, if they had been developed more systematically from the properties of the verbal noun. E. g. the use of the infinitive instead of the finite verb is treated in two separate paragraphs, viz. (a) when preceded, and (b) when not preceded, by a finite verb. Unless the author intended to give two different explanations, the division is purposeless. On p. 44, Rem. 1, the author explains the use of the עתיד without *vav* conversive, where a past tense is required, by assuming an extension of the force of a *vav* before another verb which precedes or follows. A similar explanation is therefore expected with regard to the use of the infinitive in the place of a finite verb. Here the force of the finite element in one verb may likewise be extended to other verbs. Such an explanation would apply to most of the instances